



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>AlifLamRa.</i> <sup>1</sup> aBook <sup>x</sup> <i>uhkema</i> <sup>2</sup> ( <i>had been sanctioned and not subsequently abrogated</i> ) <sup>w</sup> its <sup>x</sup> <i>Aya'te</i> <sup>w</sup> ( <i>Qur'anic statements</i> ); afterwards ( <i>had-been</i> ) expounded <sup>w</sup> from <i>ladon</i> <sup>3</sup> ( <i>directly and possessively</i> ) <i>Hakeemen</i> <sup>4</sup> ( <i>infinite hekma</i> <sup>5</sup> Possessor), Proficient.	الرَّ كِتَبٌ أَحْكَمْتُ ءَايَتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾
2. That let-not worship you <sup>z</sup> except Allah; verily I am for you <sup>b</sup> from Him <i>natheeron</i> ( <i>iterative warner</i> ) and a <i>basheeron</i> <sup>6</sup> ( <i>an iterative teller of pleasant tiding</i> ).	أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾
3. And that <i>istaghfero</i> <sup>7</sup> ( <i>let-seeK forgiveness you</i> <sup>z</sup> ) your <sup>n</sup> Lord; afterwards you <sup>z</sup> repent to Him, <i>youmatteao</i> ([He] <i>let relish the transitory worldly delights for</i> ) you <sup>b</sup> <i>mata'an</i> <sup>8</sup> ( <i>resource for a transitory worldly delight</i> ) <i>hasanan</i> ( <i>ultimate meritorious deed</i> ) to <i>ajalen</i> <sup>9</sup> ( <i>term-limit</i> ) <i>musamma</i> <sup>10</sup> ( <i>that which is designated and/or named</i> ); and <i>youa'tey</i> ([He] <i>accords-/allots</i> ) every munificence possessor His munificence; and <i>en(if)</i> diverted you <sup>c11</sup> so verily I fear/know <sup>12</sup> ( <i>to befall</i> ) on you <sup>b</sup> a torment( <i>of</i> ) a big day.	وَأَنۢ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَيٍّ وَيُوْتِكُلَّ ذِي فَضْلٍ فَضْلَهُ ۚ وَإِنۢ تَوَلَّوْا فَلَنِي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾
4. To Allah ( <i>is</i> ) your <sup>n</sup> return; and He ( <i>is</i> ) over all [thing] Omnipotent.	إِلَىٰ اللَّهَ مَرْجِعُكُمْ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾
5. Lo. Verily they, fold they <sup>z</sup> their chests to <i>yastakhfo</i> <sup>13</sup> ( <i>affirmably conceal they</i> <sup>z</sup> ) from him/Him; <sup>14</sup> ha, when <i>yastaghsbawna</i> ( <i>affirmably overlay they</i> <sup>z</sup> ) their garments,	أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يَسْرُونَ ۚ وَمَا يُعْلِنُونَ

<sup>1</sup> See the *Lexicon* attached to this *Translation* for commentary on this.

<sup>2</sup> The word “أَحْكَمْتُ” is passively constructed word, meaning: they were *sanctioned*, i.e. they were *not* subsequently *modified*.

<sup>3</sup> The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific. So, “*directly and possessively*” seems to indicate such closeness. See *اللسان*.

<sup>4</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “الحكيم.”

<sup>5</sup> See the *Lexicon* attached to this *Translation* for “*hekma*.”

<sup>6</sup> The word “*basheeron*” is masculine, singular, subjective noun, meaning *proclaimer of good tiding*, with no English equivalent.

<sup>7</sup> The word “إِسْتَغْفِرُوا” = “إِطْلُبُوا الْغُفْرَانَ” = “*let-seeK forgiveness you*<sup>z</sup>.” In English there is *no seemly way* to say: “إِسْتَغْفِرُوا” *per se*. So I settled for saying: “*let-seeK forgiveness you*<sup>z</sup>.”

<sup>8</sup> The word “مَتَاعٌ” = “*mata'an*” is rooted in the word “مَتَعَ” with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

<sup>9</sup> The word “الْأَجَلُ” means *term-limit*, see *اللسان*.

<sup>10</sup> The word “*musamma*” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

<sup>11</sup> The word “تَوَلَّوْا” say The *Qur'an commentators* is really “تَوَلَّوْا” omitted is one of the two successive “تَ” in such a case the *implication* is that, you<sup>g</sup> say: verily I fear/know....”

<sup>12</sup> Linguistically the word “خَفْتُ” carries *dual* meanings: (1) [I] *feared* and (2) [I] *knew*. Both could apply.

<sup>13</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

<sup>14</sup> The pronoun “هـ” in the word “مِنْهُ” some say refers to Mohammad (SAWS) because when he passes by the hypocrites they *bend their chest and cover their faces to conceal their identity from him*. However, some others say the pronoun “هـ” refers to Allah. See *إعراب القرآن، لمحمود صافي* and *الذر المصون، لـ احمد الحلبي*. It seems to me *more* to Mohammad (SAWS), as nothing is concealable from Allah (SWT).

[He] knows what they<sup>z</sup> conceal and what they<sup>z</sup> disclose; verily He (is) Omniscient by the chests' possession.

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

6. And not of *dabba'ten*<sup>w15</sup> (*she-moving-creature*), in the Earth<sup>w</sup> except on Allah (is) its<sup>w</sup> *reẓ'qa*<sup>x</sup> (*provision-/victuals-for sustenance*)<sup>x</sup> and [He] knows its<sup>w</sup> *mustaggarra*<sup>x</sup> (*long-term-abode/ultimate realization*)<sup>x</sup> and its<sup>w</sup> storage,<sup>x16</sup> all (are) in a book manifest.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٧﴾

7. And He Who created the Heavens<sup>w</sup> and the Earth<sup>w</sup> in six days<sup>x</sup> and [was] His *Arsho*<sup>x17</sup> (*Throne of Kingship*)<sup>x</sup> over the water, to essay you<sup>b</sup> [He]: which<sup>x</sup> (of) you<sup>b</sup> (is) *absa'no*<sup>18</sup> (*perfecter and beautifuler*) a work;<sup>x</sup> and *la'en* (*indeed if*) you<sup>s</sup> said: verily you<sup>b</sup> (are) *mub'othoona*<sup>19</sup> (*ones to be resurrected*) after death, surely assuredly<sup>20</sup> say who<sup>r</sup> unbelieved they<sup>z</sup>: *en* (*not*) this except a magic manifest.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٨﴾

8. And *la'en* (*indeed if*) We delayed a'n (*off*) them the torment to *ummato*<sup>w21</sup> (*period*)<sup>w</sup> *ma'adodatan*<sup>w22</sup> (*short/countable*)<sup>w</sup> verily assuredly<sup>23</sup> say they<sup>z</sup> what imprisons it;<sup>x24</sup> lo, day [*it*<sup>x</sup>] comes (to) them (is) not *massroofan* (*that which is being diverted*) a'n them; and *haqa* (*deservedly besieged*) by them what they<sup>z</sup> were by it<sup>x</sup> *yastab'zeona* (*affirmably jest/jest they*).<sup>z</sup>

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٩﴾

9. And *la'en* (*indeed if*) We (*caused*) the mankind (to) taste from Us a mercy<sup>w</sup> afterwards We wrested it<sup>w</sup> from him, verily he (is) surely *ya'oson* (*iteratively despairful*), *kafooron*<sup>25</sup> (*multitudinously ingrate/unbeliever*).

وَلَئِنْ أَدْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ تَزَعَّنَهَا مِنْهُ إِنَّهُ لَكَيْفُوسٌ كَفُورٌ ﴿١٠﴾

10. And *la'en* (*indeed if*) We (*caused*) him (to) taste a boon<sup>w26</sup> after a misery<sup>w</sup> touched<sup>w</sup>/betided<sup>w</sup> him, surely assuredly<sup>27</sup> says [*he*]: went away the *sayye'aa'to*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> a'n (*off*) me; verily he surely (is) a reveler/rejoicer prideful.

وَلَئِنْ أَدْقْنَاهُ نَعْمَاءً بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١١﴾

11. Except whom<sup>r</sup> *ssabaro* (*they<sup>z</sup> held on patiently*) and they<sup>z</sup> worked the righteous-works<sup>w</sup> those for them (are) forgiveness<sup>w</sup> and a big remuneration.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

<sup>15</sup> For lack of a better term I chose a “*she-moving-creature*” for “*دَابَّة*,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*.

<sup>16</sup> Its storage is where it is *buried* or it *remains* after its death.

<sup>17</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

<sup>18</sup> There is no English word for *أحسن* = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

<sup>19</sup> The word “*mub'othoon*”=is a *masculine plural objective noun* for which there is no English equivalent.

<sup>20</sup> The word “*assuredly*” is here used to *intensify* the word “say” as in Arabic it is “*يقولنَّ*.”

<sup>21</sup> The word “*أمة*” has more than a *dozen* different meanings, among them a *period*. See *الهادي*.

<sup>22</sup> The pronoun “*هـ*” in the word “*معدودة*” refers to “*أمة*”= “*while*” which is a *feminine* gender, so its reference must be *feminized*. Hence, <sup>w</sup>.

<sup>23</sup> The “*ل*” in “*يقولنَّ*” is a *juratory* “*ل*” = “*القسم*” amounting to = “*التأكيد*,” i.e. *affirmation*, expressed by “*assuredly*.”

<sup>24</sup> The first “*it* <sup>w</sup>” in this *Ayah* refers to the “*while*” (*أمة*) a *feminine* gender, the second “*it* <sup>x</sup>” refers to “*torment*” (*العذاب*) a *masculine* gender.

<sup>25</sup> The word “*كفور*” is *masculine noun*, denying Allah’s multiple favors, i.e. he is a multitudinous *ingrate/unbeliever*.

<sup>26</sup> See the *Lexicon* attached to this Translation for “*na'ama*”=“*ne'amah*” = (“*boon*”).

<sup>27</sup> See footnote 23 above regarding “*ل* *القسم*”.

12. So <i>la'alla</i> (craving currently unavailable deed that, perhaps) you <sup>g</sup> (are) leaving/leaver-(of) some (of) what (is being) revealed <sup>28</sup> to you <sup>g</sup> and <i>dha'egon</i> <sup>29</sup> (temporarily constrained) by it <sup>x</sup> your <sup>t</sup> chest that they <sup>z</sup> say: <i>lawla</i> (why have not been) descended on him a treasure or came with him an angel; verily only you <sup>s</sup> (are) <i>natheeron</i> (iterative warner) and Allah over all [thing] (is) Custodian.	فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَآئِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۖ إِنَّمَا أَنْتَ نَذِيرٌ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾
13. Or say they <sup>z</sup> : <i>iftrabo</i> ([he] crafted it <sup>x</sup> as a lie for fraudulent end); let-say [you <sup>s</sup> ]: then <i>oto</i> (let-produce/bring forth you <sup>z</sup> ) by ten <i>Suwaren</i> <sup>w</sup> ( <i>Qur'an Subdivisions</i> ) <sup>w</sup> <i>mustaraya</i> (ten crafted lies for fraudulent ends) <sup>w</sup> like it <sup>x</sup> and let-summon you <sup>z</sup> whom <sup>r</sup> you <sup>c</sup> could of lesser than/without Allah, <i>en</i> (if) you <sup>c</sup> were <i>ssadeqeena</i> (always truth enforcers).	أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِّثْلِهِ مُفْتَرِيَةً وَادْعُوا مَنْ أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾
14. So <i>ellam</i> (if not) <i>yestajeebo</i> <sup>30</sup> (they <sup>x</sup> compliantly-answer) for you <sup>b</sup> then let know you <sup>z</sup> that only (it <sup>x</sup> ) (had been) descended by Allah's knowledge and that no an <i>elaha</i> (a deity) except Him; so are you <sup>f</sup> Muslims. <sup>31</sup>	فَالَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّ مَّا كُنْتُمْ تُبْشِرُونَ ۚ وَاللَّهُ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنتُمْ مُسْلِمُونَ ﴿١٤﴾
15. Whoever [he] was wanting the life <sup>w</sup> (of) the world <sup>w</sup> and its <sup>w</sup> adornment <sup>w</sup> [We] fulfill <sup>32</sup> to them their works in it; <sup>w</sup> and they (are) in it <sup>w</sup> not (to be) diminished-/undervalued. <sup>33</sup>	مَنْ كَانَ يُرِيدِ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُنْخَسِرُونَ ﴿١٥﴾
16. Those who <sup>r</sup> (are) not for them in the Hereafter <sup>w</sup> except The Fire <sup>w</sup> and miscarried what <i>ssana'ao</i> <sup>34</sup> (carefully-crafted they <sup>z</sup> ) in it <sup>w35</sup> and (is) vainly <sup>x</sup> what they <sup>z</sup> were working.	أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَيَنْطَلِ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾
17. Is then who <sup>p</sup> [he] [was] on an evidence <sup>w</sup> from his Lord, and follows/recites <sup>36</sup> him/it <sup>x37</sup> a witnesser/testifier <sup>38</sup> from Him, and of before him/it <sup>x</sup> <i>Mosa's</i> (Moses') book (distinctly): <sup>39</sup> principal and mercy; <sup>w</sup> those they <sup>z</sup> believe by him/it <sup>x</sup> and whoever unbelief [he] by him/it <sup>x</sup> of the	أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كَتَبَتْ مُوسَىٰ إِمَامًا وَرَحْمَةً ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ

<sup>28</sup> The word “أوحى” in “يوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See *اللسان*.

<sup>29</sup> It is stated in *دار الثقافة المصرية-القاهرة*, 1411 هـ *حسين بن أبي العز الهمداني الفريدي إعراب القرآن* that “*dha'eq*”=“ضائق” is used instead of “*dhayyegon*”=“ضيق” because “*dha'egon*”=“ضائق” indicates a transitory condition.

<sup>30</sup> The word “يستجيب” is rooted in “استجاب,” meaning: favorably/compliantly answered, not just answered. See *الهادي*.

<sup>31</sup> That is *became submitters, surrenderors* to Allah.

<sup>32</sup> The word “نوف” from “الوفاء,” = “التمام,” meaning *gathering the last component of any obligation to make it a whole*. Thus, “نوف” means *endeavor and gather the last part of an obligation to fully fulfill it*.

<sup>33</sup> The word “بخس” in “يخسون” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

<sup>34</sup> The word “صنعوا” is rooted in the verb “صنع,” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal.

<sup>35</sup> That is in this world.

<sup>36</sup> The Arabic word used is “يتلو” which could mean either (1) recites, or (2) succeeds or follows.

<sup>37</sup> The pronoun “هـ” in “يتلوه” and “منه” could refer to (1) the “evidence,” or (2) The *Qur'an*, in which case “recites” refers to the Prophet or the Arch Angel Geranial. See *الذر المصون، لـ أحمد الحلبي*.

<sup>38</sup> This “witnesser/testifier” could mean, and Allah knows best, *Arch Angel Genial*, who follows the aforementioned evidence or recites The *Qur'an* to Mohammad (SAWS).

<sup>39</sup> The word “إماما” has many meanings; leading among them is being the “principal,” to be followed, also “principal” and “mercy” are “حال”=adverbs or “تمييز”=distinctions. For distinction seems to me more applicable.

<sup>2334</sup> *Tako*=*ta'kon*, shortened for *resoluteness and assertiveness*.

parties then The Fire <sup>w</sup> ( <i>is</i> ) his appointment; so let not <i>take</i> <sup>40</sup> ([ <i>you</i> ] <sup>s</sup> ) <i>be</i> indubitancy <sup>w41</sup> of it; <sup>x</sup> verily it <sup>x</sup> ( <i>is</i> ) the right <sup>x</sup> from your <sup>t</sup> Lord [and,] but most the mankind not believe they. <sup>z</sup>	مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾
18. And who <sup>a</sup> ( <i>is</i> ) wronger <sup>42</sup> than who <sup>p</sup> <i>iftra</i> ([ <i>be</i> ] <i>crafted a lie for fraudulent end</i> ) on Allah an untruth; those ( <i>are to be</i> ) exhibited they <sup>z</sup> on <sup>43</sup> their Lord and say the witnesses: <sup>44</sup> these, ( <i>are</i> ) who <sup>r</sup> lied they <sup>z</sup> on their Lord; Lo. Allah's curse ( <i>is</i> ) on the <i>dha'lemeena</i> <sup>45</sup> ( <i>injustice-doers</i> ).	وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾
19. Who <sup>r</sup> they <sup>z</sup> repel <i>a'n</i> ( <i>off</i> ) Allah's path, and <i>yabghbonaha</i> ( <i>they<sup>z</sup> earnestly-quest it<sup>w</sup></i> ) crookedly, and they ( <i>are</i> ) by the Hereafter <sup>w</sup> they ( <i>are</i> ) unbelievers.	الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾
20. Those not ( <i>had been</i> ) weakeners/enfeeblers in the Earth <sup>w</sup> and not [was] for them of lesser than/-without Allah of <i>aw'leyaa</i> <sup>46</sup> ( <i>guardians/allies</i> ); ( <i>to be</i> ) doubled for them the torment, they <sup>z</sup> were not bearing the hearing and they <sup>z</sup> were not sighting-/discerning.	أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَهُمْ مِنْ دُونِ اللَّهِ مِنَ الْوَلِيَاءِ ۖ يَضْعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾
21. Those, who <sup>r</sup> lost they <sup>z</sup> their selves <sup>w</sup> and strayed <i>a'n</i> ( <i>regarding</i> ) them what they <sup>z</sup> were <i>yafstarona</i> ( <i>they<sup>z</sup> craft a lie for fraudulent end</i> ).	أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنَّهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾
22. <i>La'jaram</i> <sup>47</sup> ( <i>inevitably-right</i> ) that they, in the Hereafter, <sup>w</sup> they ( <i>are</i> ) the <i>akhsarona</i> ( <i>most losers</i> ).	لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ ﴿٢٢﴾
23. Verily who <sup>r</sup> believed they <sup>z</sup> and worked they <sup>z</sup> the righteous-works <sup>w</sup> and <i>akbbato</i> <sup>48</sup> ( <i>quieted-submissively they<sup>z</sup></i> ) to their Lord, those ( <i>are</i> ) the Paradise's <sup>w</sup> companions they ( <i>are</i> ) in it <sup>w</sup> immortals.	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَاخْتَبْتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾
24. A parable/example ( <i>of</i> ) the bi-teams ( <i>is</i> ) like the blind and the deaf and the <i>ba'sseere</i> <sup>49</sup> ( <i>keen seer</i> ) and the <i>samee'ey</i> ( <i>sharp-hearer</i> ) do <i>yastaweya'ne</i> ( <i>the twain equal-/even</i> ) a parable/example; do then not you <sup>z</sup> reminisce.	۞ مَّثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾
25. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We sent Noohan (Noah) to his people: verily I am for you <sup>b</sup> <i>natheeron</i> ( <i>iterative warner</i> ) manifester.	وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

<sup>41</sup> The word “مرية” strictly linguistically speaking, is “الشك و الجدل” See التاج و الهادي، و اللسان. Although some scholars, say it is “التردد في الشيء” which is the result of the “مرية” and not the “مرية” itself.

<sup>42</sup> See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

<sup>43</sup> It is important to note here that “على”=“on,” is adverb of time/place, i.e. circumstantial, state or condition. See المعقني.

<sup>44</sup> The word “witnesses”=“الاشهاد” could also mean “the Prophets,” according to some. See اللسان.

<sup>45</sup> The “ظالمين”=“the injustice-doers,” as “الظلم”=“injustice.” See the Lexicon attached to this Translation.

<sup>46</sup> The word “اولياء” could also mean, among them: protector, friend.

<sup>47</sup> The word “لا جرم” means inevitably-right. See التاج. To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning. Thus, “لا جرم”=“Not avoidable rightly”=inevitably right.

<sup>48</sup> The word “اختبوا”=“akbbato,” is rooted in “خبت” meaning: quieted and submitted. As the “المختبين”=“الذين الذين” see البصائر و تواضعوا. Hence, quieted and submitted i.e. for their Lord.

<sup>49</sup> البصير و السميع are of Allah's names, but also could mean a person who is a keen seer and sharp hearer, respectively, as in this case.

26. 'That not you<sup>z</sup> worship except Allah; verily I fear/- know<sup>50</sup> (to fall) on you<sup>b</sup> a torment (of) a painful day. أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾
27. 'Then said the chiefs, who<sup>r</sup> unbelieved they<sup>z</sup> of his people: not we see you<sup>g</sup> except a human like us; and not we see *ettaba'aka* (closely-followed you<sup>g</sup>) except whom<sup>r</sup> they (are) our lows by first/apparent opinion/- thought; and not we see for you<sup>b</sup> on us of a munificence<sup>x</sup> rather we presume you<sup>b</sup> (are) liars. فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرْنَكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرْنَكَ أَتَّبِعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا أَنْ بَادُوايَ الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾
28. Said [he]: O, my people, did you<sup>c</sup> see *en(if)* I [was]/- were on an evidence<sup>w</sup> from my Lord and *aa'taney* ([He] accorded/ gave me) a mercy<sup>w</sup> from *ende* (by munificence of/ by Rule of) Him and (had been) obscured<sup>w</sup> on you<sup>b</sup> do we obligate you<sup>b</sup> (to) it<sup>w</sup> while you<sup>f</sup> (are) for it<sup>w</sup> dislikers. قَالَ يَنْقُومِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَءَاتَنِي رَحْمَةً مِنْ عِنْدِهِ فَعَمَّيْتُ عَلَيْكُمْ أَنْلَزْتُكُمْوهَا وَأَتْتُمَهَا كَاهِنُونَ ﴿٢٨﴾
29. And O, my people: not [I] ask you<sup>b</sup> on it<sup>x51</sup> a possession; *en* (not) my remuneration except on Allah, and I am not sure an ouster (of) whom<sup>r</sup> believed they;<sup>z</sup> verily they (are) their Lord's *molago* (meters with); [and, but] I see you<sup>b</sup> a people *tajbaloon*<sup>52</sup> (you act ignorantly or incorrectly). وَيَنْقُومِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْتَقُوا رَبِّهِمْ وَلِكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾
30. And O, my people: who<sup>a</sup> (shall) succor me of Allah *en(if)* I ousted them; do then not you<sup>z</sup> reminisce. وَيَنْقُومِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾
31. And not [I] say for you<sup>b</sup> I have Allah's treasures and not [I] know the invisible and not [I] say that I am an angel and not [I] say for whom<sup>r</sup> disdain your<sup>n</sup> eyes, never Allah *you'atey* (accords/ gives) them *kbayran* (desirables/ possessions/ goodness), Allah (is) knowinger by what (is) in their selves,<sup>w</sup> verily I then surely of the *dha'lemeena*<sup>53</sup> (injustice-doers). وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٣١﴾
32. Said they<sup>z</sup>: O, *Noobo* (Noah) *qad* (already and affirmatively) you<sup>g</sup> disputed us and you<sup>g</sup> swelled our disputation, so *eetee* (let-[you<sup>s</sup>] produce/ bring to pass for) us by what [you<sup>s</sup>] promise us *en(if)* you<sup>g</sup> were of the *ssa'deqeena* (always-truth-enforcers). قَالُوا يَنْبُوحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدْلَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾
33. Said [he]: verily only *ya'atee*<sup>x</sup> (betides/ eventuate)<sup>x</sup> you<sup>b</sup> by it<sup>x</sup> Allah if [He] wills and not you<sup>f</sup> (are) surely weakeners/enfeeblers. قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

<sup>50</sup> Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

<sup>51</sup> The pronoun “هـ” in “عليه” possibly refers to his: (1) warning<sup>x</sup> or religion<sup>x</sup> or announcement<sup>x</sup>. See الدر المنصون، لـ أحمد الحلبي

<sup>52</sup> The word “تجهلون” = “tajbaloon” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct.

<sup>53</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.



with him except a few.

مَعَهُ إِلَّا قَلِيلٌ ﴿٤١﴾

41. And said [he]: let-embark you<sup>z</sup> in it<sup>w</sup> by Allah's name, its<sup>w</sup> course and its<sup>w</sup> anchorage; verily my Lord(is) surely *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ  
مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ  
رَحِيمٌ ﴿٤١﴾

42. And she runs<sup>w</sup> by them in a surge like the mountains, and called *Noohon* (*Noah*) his son, while he [was] in an isolation, O, my little-son<sup>65</sup> let-embark [you<sup>s</sup>] with us and let-not be [you<sup>s</sup>] with the unbelievers.

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ  
وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي  
مَعَزٍ يَدْعُوهُ ارْكَبْ مَعَنَا وَلَا  
تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٢﴾

43. Said [he]: I shall lodge/retreat to a mountain *ya'asemo* (safeguards) me from the water; said [he]: no *a'asema* (guardian) today of Allah's command, except whom<sup>p</sup> *rahema*<sup>66</sup> ([He] had been mercy-given); and interposed between them both the surge, so [he] [was] of the *mugbragheena* (they who were drowned

قَالَ سَاوِيَ إِلَىٰ جِبَلٍ يَْعَصِمُنِي  
مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ  
مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ  
بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ  
الْمُغْرَقِينَ ﴿٤٣﴾

44. And (had been) said: O, Earth<sup>w</sup> let swallow [you<sup>y</sup>] your<sup>y</sup> water; and O, Heaven<sup>w</sup> let-withhold [you<sup>y</sup>] (your<sup>y</sup> rain); and (had been) imbibed the water and the matter (had been) finished; and it<sup>w</sup> (the Ark<sup>w</sup>) set-she<sup>y</sup> <sup>67</sup> on the *Judey* (mount) and (had been) said: away for the people, the *dha'lemeena*<sup>68</sup> (injustice-doers).

وَقِيلَ يَتَّارِضْ أَتْلَبِي مَاءَكَ وَيَسْمَاءُ  
أَقْلَبِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ  
وَاسْتَوَتْ عَلَىٰ الْجُودَىٰ وَقِيلَ بُعْدًا  
لِّلْمُظْلِمِينَ ﴿٤٤﴾

45. And called *Noohon* (*Noah*) his Lord; so said [he]: (O), my Lord, verily my son (is) of my family and truly Your<sup>t</sup> promise (is) the right and You<sup>s</sup> (are) the wisest<sup>69</sup> (of) the rulers.

وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ  
ابْنِي مِن أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ  
وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٤٥﴾

46. Said [He]: O, *Nooho* (*Noah*) verily he (is) not of your<sup>t</sup> family;<sup>w</sup> verily he (is) other than a righteous work; so let-not [you<sup>s</sup>] ask Me what not for you<sup>s</sup> by it<sup>x</sup> a knowledge; verily I admonish/exhort you<sup>s</sup> to [you<sup>s</sup>] be of the *jabileena*<sup>70</sup> (they who act ignorantly or incorrectly).

قَالَ يَنْتُوخُ إِنَّهُ لَيْسَ مِن أَهْلِكَ  
إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلَن  
مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ  
أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾

47. Said [he]: O, my Lord, verily I refuge by You<sup>s</sup> that [I] ask You<sup>s</sup> what not for me by it<sup>x</sup> knowledge; and *en* (if) not<sup>71</sup> [You<sup>s</sup>] forgive for me and *tarhamney* ([You<sup>s</sup>] mercy-give me) I (shall) be of the losers.

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ  
مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي  
وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ ﴿٤٧﴾

<sup>65</sup> The word “يُنِّي” is the diminutive of son, said as an *endearment* to a beloved son.

<sup>66</sup> The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps You mercy-gave,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps You mercied*, which cannot be said in correct English, as there is no such word as “mercied.”

<sup>67</sup> That is *came-to-rest*.

<sup>68</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

<sup>69</sup> The word “أحكم” has no English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*. Thus, His “rule” would be the *wisest* and *best possible ruling*.

<sup>70</sup> The word “جاهلين” = “jabileena” is rooted in “جهل” meaning: (1) was ignorant of, (2) *believed* in some thing *contrary to reality*, (3) *did something not correct*. So the “jabileena” are *they who act ignorantly or incorrectly*.

<sup>71</sup> The colon (:) here is intended to shoe that the word “not” applies to *both* (1) forgive for me *and* give me mercy, in other words: *not* forgive for me and *not* give me mercy.

<p>48. (Had been) said: O, Nooho (Noah) ebbett (let-immigrate-/emigrate/dwell[you<sup>s</sup>]) by peace from Us and blessings<sup>w72</sup> on you<sup>s</sup> and on <i>umammen<sup>w</sup></i> (Allah's creatures)<sup>w</sup> of whom<sup>t</sup> (are) with you;<sup>s</sup> and <i>umamum<sup>w</sup></i> shall <i>numatte'aohum</i> ([We] let them relish the transitory worldly delight); afterwards touchesthemfromUs a painful torment.</p>	<p>قِيلَ يٰنُوحُ اٰهْبِطْ بِسَلٰمٍ مِّنَّا وَبَرَكَاتٍ عَلٰیكَ وَعَلٰی اُمَمٍ مِّمَّنْ مَعَكَ ۚ وَاُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ اَلِيمٌ ﴿٥٨﴾</p>
<p>49. <i>Telka<sup>w</sup></i> (she-that-afar-it<sup>w</sup>/those<sup>w</sup>) (are) of the invisible <i>an'ba'e<sup>73</sup></i> (significant-and-availing-news) reveal<sup>74</sup> it<sup>w</sup> [We] to you<sup>s</sup> not you<sup>s</sup> were, knowing it<sup>w</sup> you<sup>s</sup> and nor your<sup>t</sup> people of before this; <sup>x</sup> so <i>issber</i> (let-hold on patiently you<sup>s</sup>), verily the consequence<sup>w</sup> (is) for the <i>muttaqeena</i> (reverential guarders against Allah's displeasure).</p>	<p>تِلْكَ مِنْ اَنْبَاءِ الْغَيْبِ نُوحِيهَا اِلَيْكَ مَا كُنْتَ تَعْلَمُهَا اَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هٰذَا فَاَصْبِرْ ۚ اِنَّ الْعَقِيبَةَ لِلْمُتَّقِيْنَ ﴿٥٩﴾</p>
<p>50. And to <i>Aaden<sup>75</sup></i> their brother <i>Hoodan</i> (Heber) said [he]: O, my people let-worship you<sup>z</sup> Allah, not for you<sup>b</sup> of an <i>elahen</i> (a deity) other than Him, <i>en</i> (not) you<sup>f</sup> (are) except <i>mufta'rona</i> (crafter of lies for fraudulent end).</p>	<p>وَالِىْ عَادٍ اٰخَاهُمْ هُوْدًا ۚ قَالَ يٰقَوْمِ اَعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهُ ۚ اِنْ اَنْتُمْ اِلَّا مُفْتَرَوْنَ ﴿٦٠﴾</p>
<p>51. O, my people: not [I] ask you<sup>b</sup> on it<sup>x</sup> a remuneration, not my remuneration except on Who <i>fattara</i> ([He] had innately-perfectly-originated) me, do then not cerebrate you<sup>z</sup>.</p>	<p>يٰقَوْمِ لَا اَسْأَلُكُمْ عَلَيْهِ اَجْرًا ۚ اِنْ اَجْرَىْ اِلَّا عَلَى الَّذِى فَطَرَنِيْ ۚ اَفَلَا تَعْقِلُوْنَ ﴿٦١﴾</p>
<p>52. And O, my people: <i>istaghfero<sup>76</sup></i> (let-seeK forgiveness you<sup>z</sup>) (from) your<sup>n</sup> Lord; afterwards let-you<sup>z</sup> repent to Him, [He] sends the Heaven<sup>w</sup> on you<sup>b</sup> abundantly (showering) and [He] augments you<sup>b</sup> strength to your<sup>n</sup> strength; and let-not divert you<sup>z</sup> (as) criminals.</p>	<p>وَيٰقَوْمِ اَسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوبُوْا اِلَيْهِ يُرْسِلِ السَّمَاءَ عَلٰیكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً اِلٰى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ ﴿٦٢﴾</p>
<p>53. Said they: <sup>z</sup> O, <i>Hoodo</i> (Hebert), not came/produced you<sup>s</sup> (to) us by an evidence;<sup>w</sup> and not we, surely (are) leavers/leaving our deities<sup>w</sup> because<sup>77</sup> (of) your<sup>t</sup> say; and not we (are) for you<sup>s</sup> surely believers.</p>	<p>قَالُوْا يٰهٰوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِيْ ءَالِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ﴿٦٣﴾</p>
<p>54. <i>En</i> (not) [we] say except possessed you<sup>s</sup> some (of) our deities<sup>w</sup> by an ill; said [he]: verily I <i>ush'bedo</i> ([I] cite for a witness) Allah and let-witness you<sup>z</sup> truly I am a disclaimant/absolver (of myself) of what you<sup>z</sup> partner (with Allah).</p>	<p>اِنْ نَقُوْلُ اِلَّا اَعْتَرٰكَ بِغَضِ ءَالِهَتِنَا بِسُوْءٍ ۚ قَالَ اِنِّىْ اَشْهَدُ اللّٰهَ وَاَشْهَدُوْا اَنِّىْ بَرِىْءٌ مِّمَّا تُشْرِكُوْنَ ﴿٦٤﴾</p>
<p>55. Of lesser than/without Him, so let-scheme (against) me you<sup>z</sup> together; afterwards let-not you<sup>z</sup> reprieve [me].</p>	<p>مِّنْ دُوْنِهِ ۚ فَكَيِّدُوْنِىْ جَمِيْعًا ثُمَّ لَا تُنْظَرُوْنَ ﴿٦٥﴾</p>

<sup>72</sup> The word “بركة” the plural of which is “بركات” meaning: “multitudinous goodness and worthiness.”

<sup>73</sup> For the Arabic word “anaba’a”= the plural for “نبا” for which there is no English equivalent. As it is (1) a singular noun; and (2) it means: “significant-and-availing-news,” not just any news. Its avail is its useful knowledge. And (3) to denote the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: “significant-and-availing-news,” as the word “news” per se is very inadequate to convey the نبا. Clearly the word “tidings”= “خبر” is unfit, as it primarily denotes simple “information,” and “نبا” denotes and connotes more momentous knowledge. See الرابع.

<sup>74</sup> See footnote 28 above regarding reveal.

<sup>75</sup> Aad is a name of an ancient Arab tribe of prodigal stature that took its name from its leader's name.

\*There is “تضروته”, as here, where the crimes were multiples, as each person committed his/her own crime towards Allah; and “تضروة” as in S9:39, the crime was a uniform one, that of nonappearance for Jihad (Tabook's campaign).

<sup>76</sup> The word “اطلبوا الغفران” = “اطلبوا” = “[you] seek forgiveness.” In English there is no seemly way to say: “استغفروا” per se. So I settled for saying: “[you] seek forgiveness.”

<sup>77</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition عن.

56. Verily I ( <i>had</i> ) trusted on Allah, my Lord and your <sup>n</sup> Lord, not of a <i>dabba'ten</i> <sup>w78</sup> ( <i>she-moving-creature</i> ) except He ( <i>is</i> ) taker by its <sup>w</sup> forelock; <sup>79</sup> verily my Lord ( <i>is</i> ) on/over <i>Sseratten</i> ( <i>road/way</i> ) straight.	إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾
57. <i>En</i> ( <i>if</i> ) then you <sup>z</sup> diverted, <sup>80</sup> then <i>qad</i> ( <i>already and affirmatively</i> ) I communicated what I ( <i>had been</i> ) sent by [it <sup>x</sup> ] to you; <sup>b</sup> and <i>yastakblef</i> ([He] <i>affirmably makes vicegerents</i> ) my Lord, a people other than you <sup>b</sup> and not <i>tadhorro-naho*</i> ( <i>harm Him you<sup>z</sup> by your<sup>n</sup> various crimes</i> ) a thing; verily my Lord over everything ( <i>is</i> ) <i>hafeedhon</i> <sup>81</sup> ( <i>iterative keeper-up</i> ).	فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيزٌ ﴿٥٧﴾
58. And <i>lamma</i> ( <i>when/whence</i> ) came Our command, <i>najjayna</i> ( <i>iteratively delivered We</i> ) Hoodan ( <i>Heber</i> ) and whom <sup>r</sup> believed they <sup>z</sup> with him by a mercy <sup>w</sup> from Us; and <i>najjaynahum</i> ( <i>We iteratively delivered them</i> ) from a harsh torment.	وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾
59. And <i>telka</i> <sup>w</sup> ( <i>she-that-afar-it<sup>w</sup> / those<sup>w</sup></i> ) ( <i>are</i> ) <i>Aadon</i> , rejected they <sup>z</sup> by their Lord's <i>Aya'te</i> <sup>w</sup> ( <i>miracles/ signs/ proofs</i> ) and disobeyed they <sup>z</sup> His messengers, and <i>ettaqba'ao</i> ( <i>closely-followed they<sup>z</sup></i> ) command ( <i>of</i> ) every <i>jabbaren</i> ( <i>vigorous compeller/ ever contumacious stubborn</i> ) stubborn-/perverse. <sup>82</sup>	وَتِلْكَ ءَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾
60. And they <sup>z</sup> ( <i>had been</i> ) followed in this world <sup>w</sup> ( <i>by</i> ) a curse <sup>w</sup> and [too] The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day <sup>x</sup> ; Lo. Verily <i>Aadan</i> unbelieved their Lord; Lo. Away for <i>Aaden</i> , Hood's ( <i>Heber's</i> ) people.	وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ أَلَا إِنَّ ءَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّءَادٍ قَوْمِ هُودٍ ﴿٦٠﴾
61. And to <i>Thamuda</i> , <sup>83</sup> their brother <i>Sa'liban</i> ( <i>Methuselah</i> ) said [ <i>he</i> ]: O, my people, let-worship you <sup>z</sup> Allah, not for you <sup>b</sup> of an <i>elaben</i> ( <i>a deity</i> ) other than Him; He established you <sup>b</sup> from the Earth <sup>w</sup> and <i>ista'amarakum</i> <sup>84</sup> ([He] <i>deputized you<sup>b</sup> for development</i> ) in it; <sup>w</sup> so <i>istaghfero</i> <sup>85</sup> ( <i>let-see forgiveness you<sup>z</sup></i> ) ( <i>of</i> ) Him, afterwards let-repent you <sup>z</sup> to Him; verily my Lord ( <i>is</i> ) near Responder [ <i>He</i> ].	۞ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَبْقُومُوا لِعِبَادَةِ اللَّهِ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦١﴾

<sup>78</sup> For lack of a better term I chose a “*she-moving-creature*” for “*دابة*,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*.

<sup>79</sup> The expression “*taker of its forelock*” is a lofty *Arabic tongue* metaphor meaning over powering it in full.

<sup>80</sup> The various linguists and Qur'an commentators say: “*تَوَلَّوْا*” is really “*تَتَوَلَّوْا*” then the two “*ت*” were incorporated into *one*, rendering it “*تَوَلَّوْا*” And according to some reading “*تَوَلَّوْا*” that is with a “*ت*” with a “*dhamma*” on it and the “*ل*” with a “*dabamma*” on it too. See *الدر المصون*, لـ احمد الحلبي and *التاج*.

\* Please see footnote of S9:61 for relevant elaboration regarding *يَضُرُّونَ* versus *يَضُرُّوا*.

<sup>81</sup> The word “*حفيظ*” is rooted in “*حفظ*” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports).” (*Emphasis is added*).

<sup>82</sup> The word “*عنيد*” = “*perverse*” which is “*نعت*” = *epithet*, in grammatical term “*adjective*” for “*jabbaren*.” See *إعراب القرآن*, لمحمود صافي.

<sup>83</sup> *Thamood* (an ancient Arabian tribe)

<sup>84</sup> That is He called on you to *develop your selves* and *develop the region of your abode*, and the Earth.

<sup>85</sup> The word “*استغفروه*” = “*اطلبوا غفرانه*” = “[you] seek his forgiveness.” In English there is *no seemly way* to say: “*استغفروه*” *per se*. So I settled for saying: “[you] seek His forgiveness.”

62. Said they: <sup>z</sup> O, <i>Ssalibo</i> ( <i>Methusalab</i> ) <i>qad</i> ( <i>already and affirmatively</i> ) you <sup>g</sup> were in us <i>marjuwan</i> <sup>86</sup> ( <i>man of promise, hoped for as a leader</i> ) before this; <sup>87</sup> do [you <sup>s</sup> ] restrain us to worship [we] what worshipped our fathers; and verily we ( <i>are</i> ) surely in a doubt of what [you <sup>s</sup> ] invite us to [it <sup>x</sup> ] suspect. <sup>88</sup>	قَالُوا يَنْصَلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَنَّا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٢﴾
63. Said [he]: O, my people, have you <sup>c</sup> seen <i>en(if)</i> I [was] on an evidence <sup>w</sup> from my Lord and <i>aa'taney</i> ([He] <i>accorded/gave me</i> ) from Him a mercy <sup>w</sup> then who <sup>a</sup> [he] succors me of Allah <i>en</i> I disobeyed Him; then not you <sup>z</sup> augment me other than a <i>takhseeren</i> <sup>89</sup> ( <i>loss or ruin due to injudiciousness on my part</i> ).	قَالَ يٰٓقَوْمِ اَرَأَيْتُمْ اِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي وَءَاتَنِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ اِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾
64. And O, my people: this ( <i>is</i> ) Allah's she-camel for you <sup>b</sup> an <i>Aya'tan</i> <sup>w</sup> ( <i>miracle/ sign/ proof</i> ); so you <sup>z</sup> let her eat in Allah's land <sup>w</sup> and let-not you <sup>z</sup> touch/betide her by an ill, then ( <i>shall</i> ) take you <sup>b</sup> a torment near.	وَيَقَوْمِ هٰذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةٌ فَذُرُّوْهَا تَأْكُلْ فِيْ اَرْضِ اللَّهِ وَلَا تَمْسُوْهَا بِسَوْءٍ فَيَاْخُذَكُمْ عَذَابٌ قَرِيْبٌ ﴿٦٤﴾
65. Then they <sup>z</sup> hamstrung her so said [he]: <i>tamatta'ao</i> ( <i>you<sup>z</sup> relish the temporary worldly delight</i> ) in your <sup>n</sup> home <sup>w</sup> three days; <i>tha'leka</i> ( <i>afar-that-it/ that</i> ) <sup>x</sup> ( <i>is</i> ) a promise other than <i>makthooben</i> ( <i>not to be: confuted or falsified</i> ).	فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِيْ دَارِكُمْ ثَلَاثَةَ اَيَّامٍ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ ﴿٦٥﴾
66. Then <i>lamma</i> ( <i>when/ whence</i> ) came Our command <i>najjayna</i> ( <i>iteratively delivered We</i> ) <i>Ssa'liban</i> ( <i>Methusalab</i> ) and whom <sup>p</sup> believed they <sup>z</sup> with him by a mercy <sup>w</sup> from Us, and from an ignominy ( <i>of</i> ) then-day; verily your <sup>t</sup> Lord, He ( <i>is</i> ) The Strong The Mighty.	فَلَمَّا جَاءَ اٰمُرُنَا نَحْنِیْنَا صٰلِحًا وَالَّذِيْنَ ءَامَنُوْا مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيٍ یُّوْمِیْذٍ اِنْ رَبَّكَ هُوَ الْقَوِیُّ الْعَزِیْزُ ﴿٦٦﴾
67. And took <sup>x</sup> [he/ it <sup>x</sup> ]whom <sup>r</sup> <i>dbalamo</i> <sup>90</sup> ( <i>who wronged they<sup>c</sup></i> ) the shriek <sup>w</sup> then became they <sup>z</sup> in their homes <sup>w</sup> <i>jathemeena</i> ( <i>lifeless-kneelers</i> ).	وَاَخَذَ الَّذِيْنَ ظَلَمُوْا الصَّیْحَةَ فَاَصْبَحُوْا فِيْ دِیْرِهِمْ جَثْمِیْنَ ﴿٦٧﴾
68. As if not flourished they <sup>z</sup> in it; <sup>w</sup> lo, verily <i>Thamooda</i> , they <sup>z</sup> denied <sup>91</sup> /unbelieved their Lord; Lo. Away for <i>Thamooda</i> .	كَانَ لَمْ يَغْنَوْا فِیْهَا اِلَّا اِنْ ثُمُوْدًا كَفَرُوْا رَبَّهُمْ اَلَا بُعْدًا لِّثُمُوْدٍ ﴿٦٨﴾
69. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) came <sup>w</sup> Our messengers <sup>x</sup> (to) <i>Ebraheema</i> ( <i>Abraham</i> ) by the <i>bushra</i> <sup>w</sup> ( <i>a pleasant-tiding</i> ) <sup>w92</sup> said they: <sup>z</sup> <i>salamam</i> ( <i>we say peace</i> ); said [he]: <i>salamon</i> <sup>93</sup> ( <i>absolute/ infinitive peace</i> ); so <i>ma</i> ( <i>not</i>	وَلَقَدْ جَاءَتْ رُسُلُنَا اِبْرٰهِيْمَ بِالْبَشْرٰی قَالُوْا سَلٰمًا قَالَ سَلٰمٌ فَمَا لَبِثَ اَنْ

<sup>86</sup>The word *marjuwan* in Hemyar's 'Tribe language means: حقير = low/mean/despicable/contemptible. See كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م

<sup>87</sup> That is the message he had proclaimed to his people.

<sup>88</sup> The word “مریب” here is “نعت” = “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي. However the word “suspect” could fit for a noun or an adjective.

<sup>89</sup> There are five different words to generally, although not precisely, mean “loss.” Thus: “تخسير، الخسران، الإخسار،” Here “التخسير” as so indicated.

<sup>90</sup> See the *Lexicon* attached to this Translation for “ظالم” = “injustice-doer” and “ظلم” = “wronged.”

<sup>91</sup> The word “كفروا” linguistically has many meanings: such as “denied” as in this *Ayah*, see الطبري.

<sup>92</sup> Here again there is no single word in English for the noun “بشري” so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And “بشري” unlike its verbal conjugates, throughout The Qur'an always use it for the “*khayr*” (*desirables, goodnesses, worthinesses*).

<sup>93</sup> The word “*salamon*” is in the infinitive-noun mood versus “*salamam*” = objective noun mood. So “*salamon*” is of greater intensity. This goes well with Allah's instructions, well stated by the *Ayah*: “And when (*had been*) greeted you<sup>c</sup> by a greeting<sup>w</sup>, then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-forthwith-return it<sup>w</sup> you<sup>z</sup>.” (4:59)

but a while) waited [he] that came [he] by <i>haneedhen</i> (roasted in a pit and topped by rocks to get it well-cooked) calf. <sup>x</sup>	جَاءَ بِعِجْلٍ حَنِيزٍ ﴿٦٦﴾
70. Then <i>lamma</i> (when/whence) [he] saw their hands <sup>w</sup> not reach to it <sup>x</sup> <i>anjasa</i> <sup>94</sup> ([he] anxiously-intuited) of them a <i>keheyfatan</i> <sup>w95</sup> (circumstantial state-of-fear) <sup>w</sup> ; said they: <sup>z</sup> let-not fear [you <sup>s</sup> ], verily we (have been) sent to <i>Lootten's</i> (Lot's) people.	فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ لُّوطٍ ﴿٦٧﴾
71. And his [woman] (i.e. wife) standing-she <sup>y96</sup> so laughed-she <sup>y</sup> so We <i>bashshara</i> <sup>97</sup> (told pleasant tidings to) her by <i>Is-haqa</i> (Isaac) and from beyond <sup>98</sup> <i>Is-haqa</i> (Isaac) <i>Ya'aqooba</i> (Jacob).	وَأَمْرَاتُهُ قَايِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٦٨﴾
72. Said she: <sup>y</sup> <i>ya'waylata</i> <sup>99</sup> (presumably for me a lengthy: stay in a valley in Hell/ bane/woe), do [I] birth while I am <i>ajoozon</i> (an aged-woman) and this, my <i>ba'al</i> (lord/owner-/husband) (is) <i>shaykhan</i> (aged/senile person); verily this, surely (is) a thing, wonderment.	قَالَتْ يَوَيْلَتِي ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٦٩﴾
73. Said they <sup>z</sup> : do you <sup>y</sup> wonder from Allah's command; Allah's mercy <sup>w</sup> and His blessings <sup>w</sup> <sup>100</sup> (are) on you <sup>b</sup> the house's folks; <sup>w</sup> verily He (is) <i>Hameedon</i> <sup>101</sup> (iteratively praised, multitudinous praiser He), Supreme.	قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٠﴾
74. So <i>lamma</i> (when/whence) went a'n (off) <i>Ebrabeema</i> (Abraham) the startle and came-she <sup>y</sup> (to) him the <i>bushra</i> <sup>w</sup> (pleasant-tiding) <sup>w102</sup> mutually disputes Us [he] in <i>Lootten's</i> (Lot's) people.	فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧١﴾
75. Verily <i>Ebrabeema</i> (Abraham) surely (is) a forbearer, <i>anwabahon</i> (iterative sigher) <i>muneebon</i> <sup>103</sup> (iterative returner-penitent).	إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٢﴾
76. O, <i>Ebrabeemo</i> (Abraham): let- shun [you <sup>s</sup> ] a'n (off) this; <sup>x</sup> verily it <sup>x104</sup> <i>qad</i> (already and affirmatively) came your <sup>t</sup> Lord's command and verily they, a comer <sup>x</sup> (to) them (is) a torment <sup>x</sup> other than <i>mardooden</i> (that which is to be ward off).	يَتْلُو آيَاتِهِمْ فَأَعْرَضَ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرَ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٣﴾
77. And <i>lamma</i> (when/whence) came-she <sup>y</sup> Our messengers <sup>x</sup> (to) <i>Loottan</i> (Lot), ([he] was) displeased <sup>105</sup> by them	وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ مَا يَحْكُمُونَ ﴿٧٤﴾

<sup>94</sup> That is the fact that they were *not* interested to eat as his guests.

<sup>95</sup> The word "*keheyfatan*" = "خيفة" is a noun etymologically it is "خوفة" as if it is a once. Hence, it is a circumstantial "state-of-fear" for a given situation. See *لُجُجُ العروس*. And (S20:67) provides strong support for "خيفة" as so stated, as the *Ayah* says: "So, [he] perceived in himself a *keheyfatan* (a circumstantial state-of-fear) *Mosa* (Moses)." Moses' *keheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

<sup>96</sup> The word "*wife*" is clearly a feminine gender. And since "*standing*" is its qualifier, so it's likewise feminized. Hence is suffixed to standing, "standing-she".

<sup>97</sup> See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mybasheron* = *بَشَّرَ*.

<sup>98</sup> The word "وراء" means: (1) "القدام أو بعد الخلف للامر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة." (2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." (3) ولد الولد. So, here (3) ولد الولد or beyond in its sense of above reach of knowledge or experience could also apply, as to the importance of (3).

<sup>99</sup> Apparently the "الف" in "ياويلتا" is "الف بدلا من باء المتكلم" to mean "يا ويلتي". See *الدر المصون، لـ السمين الحلبي*.

<sup>100</sup> The word "بركة" the plural of which is "بركات" meaning: "multitudinous goodness and worthiness."

<sup>101</sup> See the *Lexicon* attached to this Translation for this word, "*Hameed*" = "حميد" linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

<sup>102</sup> See the *Lexicon* attached to this Translation regarding *bashshara* = *بَشَّرَ*.

<sup>103</sup> The word "منيب" from "اناب" means iteratively returned penitent. See *الراغب*.

<sup>104</sup> That is the right or the truth.

<sup>105</sup> He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these good looking guests.

and [he] straitened by them a *dhar'an*<sup>106</sup> (*measure/-capacity/unease*) and said [he]: this<sup>x</sup> (is) a day *asseebon*<sup>107</sup> (*arduously difficult*).

وَصَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٨﴾

78. And came (to) him his people (*who had been*) rushed to him and of before they<sup>z</sup> were working the *sayye'aa'te* (*demeritorious-deeds*);<sup>w</sup> said [he]: O, my people, these (are) my daughters they<sup>y</sup> (are) *att'haro* (*more purging*) for you;<sup>b</sup> so *ettaqo* (*let reverentially guard you*<sup>z</sup> *not to displease*) Allah and let-not you<sup>z</sup> disgrace me in my guests; is not of you<sup>b</sup> a man-*raheedon*<sup>108</sup> (*mature-discerner/ rational-guider to the right*).

وَجَاءَهُ قَوْمُهُ يَمْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْقُورُهُنَّ وَلَا يَنْتَهِى عَنْ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٩﴾

79. Said they<sup>z</sup>: *laqad* (*verily, already and affirmatively*) knew you<sup>g</sup> not for us in your<sup>t</sup> daughters of a right and verily you<sup>g</sup> surely know what we want.

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٨٠﴾

80. Said [he]: had that for me by you<sup>b</sup> strength or [I] lodge/retreat to a hard force/clan.<sup>109</sup>

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَى إِلَيَّ رُكْنٌ شَدِيدٌ ﴿٨١﴾

81. Said they<sup>z</sup>: O, *Lootto* (*Lott*) verily we (are) your<sup>t</sup> Lord's messengers, never (*shall*) they<sup>z</sup> reach to you;<sup>g</sup> therefore *as're* (*let-[you s] nocturnally-ambulate/travel*) by your<sup>t</sup> family<sup>w</sup> by a segment of the night and let not *yaltafit* (*side-glance*) of you<sup>b</sup> *abadon*<sup>110</sup> (*lone/any-one*) except your<sup>t</sup> [woman] (i.e. wife); verily it<sup>x111</sup> (is) betiding her, what betided them; verily their appointment (is) the morning; is not the morning surely near.

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرَبْنَا بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنْ مَوْعِدُهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨٢﴾

<sup>106</sup> The expression "straitened by them a measure" is an Arabic tongue expression meaning he could not stand the situation and did not know what to do in this case he was thinking what measures for him to take to protect them, by what way to protect "his guest."

<sup>107</sup> The word "عصيب" = شديد عسير, meaning arduously difficult.

<sup>108</sup> See the *Lexicon* attached to this Translation for discussion of the word "الرشد" of which "رشيد" is a derivative.

<sup>109</sup> The expression "ركن شديد" is based on the word "ركن" meaning: (1) clan; (2) pillar; (3) force of supporters. He was wishing to have a strong clan to support him. However, in this case his "ركن" = "pillar" and "supporter" was Allah through the angels.

<sup>110</sup> See the *Lexicon* attached to this Translation regarding "أحد."

<sup>111</sup> The "it" refers to the right, or the truth of the matter.

82. So <i>lamma</i> (when/whence) came Our command We made its <sup>w</sup> top its <sup>w</sup> bottom and <i>amttarna</i> <sup>112</sup> (We ill-rained) on it <sup>w</sup> stones <sup>w113</sup> of <i>Sejjeelen</i> (petrified clay) <i>mandhooden</i> (had been orderly tiered).	فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سَجِيلٍ مَّنْضُودٍ ﴿٨٢﴾
83. <i>Mosanwamatan</i> (marked) <i>enda</i> (by Rule of) your <sup>t</sup> Lord and not it <sup>w</sup> of the <i>dba'lemeena</i> <sup>114</sup> (injustice-doers) surely far.	مُسَوِّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾
84. And to <i>Madyana</i> their brother <i>Shuaiban</i> said [he]: O, my people let-worship you <sup>z</sup> Allah, not for you <sup>b</sup> of an <i>elaben</i> (a deity) other than Him, and let-not you <sup>z</sup> diminish the measure and the balance; verily I see you <sup>b</sup> by <i>khayren</i> (betterment/worthiness/goodness) and verily I fear/know <sup>115</sup> (to fall) on you <sup>b</sup> a torment (of) a besieging/besetting day. <sup>116</sup>	﴿٨٤﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَٰهِ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَانَكُمْ يُخْفِرُ وَلَئِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ ﴿٨٥﴾
85. And O, my people: let-fulfill <sup>117</sup> you <sup>z</sup> the measure and the balance by the <i>gesste</i> <sup>118</sup> (rendering absolute-justice post removal of injustice) and let-not diminish you <sup>z</sup> the mankind their things and let-no <i>ta'athan</i> <sup>119</sup> (you <sup>z</sup> mischief-hardest) in the Earth <sup>w</sup> (as) corruptors.	وَيَقَوْمِ أَوْفُوا بِالْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٦﴾
86. Allah's remnant <sup>w120</sup> (is) <i>khayron</i> (choicer/superior-/worthier) for you <sup>b</sup> en(if) you <sup>c</sup> were believers; and I am not on you <sup>b</sup> surely <i>hafeedhen</i> <sup>121</sup> (iterative keeper-up).	بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٧﴾
87. Said they: <sup>z</sup> O, <i>Shuaibo</i> does your <sup>t</sup> Prayer <sup>w</sup> command you <sup>g</sup> that [we] leave what worship our fathers or that [we] do in our possessions what [we] want; <sup>122</sup> Verily you <sup>s</sup> (are) surely the forbearer <sup>123</sup> the <i>rasheedo</i> (mature-discerner/rational-guider to the right).	قَالُوا يَشْعِبُ أَصْلُوتُكَ تَأْمُرُكَ أَنْ تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشْتَوُا إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٨﴾
88. Said [he]: O, my people have you <sup>c</sup> seen en(if) I [was] on evidence from my Lord and <i>raz'qa</i> ([He] gave victuals for sustenance for) me from Him a <i>rez'qan</i> <sup>x</sup> (provision-/victuals for sustenance) <sup>x</sup> <i>hasanan</i> (ultimate meritorious deed) and not [I] want to oppose you <sup>z</sup> to what [I] restrain you <sup>b</sup> a'n (regarding) it; <sup>x</sup> en (not) [I] want except the reform,	قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَخَالِفَكُمْ إِلَىٰ مَا أَنْتَهُكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا

<sup>112</sup> In Arabic there is a distinction between “مطر” = rained, and “أمطر”=ill-rained, as “مطر” = في الخير and “أمطر” = في الشر. In this case “أمطر” is used. So for lack of “أمطر” in English, I chose ill-rained.

<sup>113</sup> The word “حجارة” translated as “stones” is plural of multiplicity versus plural of paucity.

<sup>114</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

<sup>115</sup> Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

<sup>116</sup> The word “محيط” could mean: “surround,” but since it is with respect to “torment” so besetting seems more suitable.

<sup>117</sup> The word “أوفوا” from “الوفاء” = “التمام,” meaning gathering the last component of any obligation to make it a whole. So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it.

<sup>118</sup> That is by scale no more and no less.

<sup>119</sup> The word “تعتوا” from “أشد الفساد = العتو,” means to mischief causing hardest of corruption. See اللسان.

<sup>120</sup> That is, Allah's criteria of prescriptions and proscriptions, or that which is left for you after fulfilling your obligations to others.

<sup>121</sup> The word “حفيظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) [although he was small he could keep up with the larger boys in sports].” (Emphasis is added).

<sup>122</sup> That is they wanted to do whatever their whims urges them to do in their possessions, as long as that was by mutual consent among them, even if that was illegitimate.

<sup>123</sup> The word الحليم الرشيد في لغة مدين بمعنى الأحق السفيه، أنظر اللغات في القرآن، تحقيق ونشر صلاح الدين المنجد، القاهرة 1946 م

whatever I could; and not my <i>tanfeeq</i> (harmony/ success in my task/mission) except by Allah, on Him I trusted and to Him <i>oneebo</i> <sup>124</sup> ([I] iteratively return-penitent).	إِلَّا صَلَّحَ مَا أَسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾
89. And O, my people: let not you <sup>z</sup> assuredly offend (due to) my conflict (with you <sup>z</sup> ), to betide you <sup>b</sup> like what betided Noohen's (Noah's) people or Hooden's (Heber's) people or Ssa'liben's (Methuselah's) people, and not Lootten's (Lott's) people of you <sup>b</sup> (are) surely far.	وَيَقَوْمٍ لَا تَجْرَمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ ﴿٨٩﴾
90. And <i>istaghfero</i> <sup>125</sup> (let-speak forgiveness you <sup>z</sup> ) your <sup>n</sup> Lord; afterwards let-repent you <sup>z</sup> to Him; verily my Lord (is) Raheemon (iterative mercy Giver), Wadoodon (repetitive affection Giver).	وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾
91. Said they: <sup>z</sup> O, <i>Shuaibo</i> [we] understand not much of what [you <sup>s</sup> ] say; and verily we surely see you <sup>g</sup> [in] us weak; and <i>lawla</i> (had it not been for) your <sup>t</sup> <i>rahitto</i> <sup>126</sup> (clan who are like us) surely we (would have) stoned <sup>127</sup> you <sup>g</sup> and you <sup>s</sup> (are) not on us surely <i>azeezen</i> (dear/arduous).	قَالُوا يَسْخَعِبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرَنَّكَ فِيْنَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بَعِزٌّ ﴿٩١﴾
92. Said [he]: O, my people are my <i>rah'tte</i> <sup>128</sup> (three and less than nine/ clan) a'azzo (dearer/ more: arduous/ considerable) on you <sup>b</sup> than Allah; and <i>ittakbathto</i> <sup>129</sup> (you <sup>z</sup> took and presumed) Him beyond <sup>130</sup> your <sup>n</sup> back; <sup>131</sup> verily my Lord by what you <sup>z</sup> work (is) Surrounders.	قَالَ يَقَوْمِ ارْهَطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرًا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾
93. And O, my people let-work you <sup>z</sup> over your <sup>n</sup> status, verily I am a worker; will know you <sup>z</sup> whom <sup>p</sup> a <i>ya'atee</i> <sup>x</sup> (betides/ befalls) <sup>x</sup> him a torment <sup>x</sup> disgracing him and who <sup>p</sup> (is) a liar; and let-watch/observe you <sup>z</sup> verily I am with you <sup>b</sup> a <i>raqueebon</i> (observer/watcher).	وَيَقَوْمِ أَعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَمِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا إِلَيَّ مَعَكُمْ رَقِيبٌ ﴿٩٣﴾
94. And <i>lamma</i> (when/ whence) came Our command <i>najjayna</i> (We repetitively delivered) <i>Shuaiban</i> and whom <sup>r</sup> believed they <sup>z</sup> with him by a mercy <sup>w</sup> from Us; and took <sup>w</sup> the shriek-she <sup>y</sup> whom <sup>r</sup> <i>dbalamo</i> (they <sup>z</sup> wronged) then they <sup>z</sup> became in their homes <sup>w</sup> <i>jathemeena</i> (lifeless-kneelers).	وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيرِهِمْ جَثَمِينَ ﴿٩٤﴾
95. As if not flourished they <sup>z</sup> in it; <sup>w</sup> Lo. Away for <i>Madyana</i> <sup>w</sup> just-as gone-she <sup>y</sup> <i>Thamooda</i> <sup>w</sup> .	كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا بُعْدًا لِمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ ﴿٩٥﴾

<sup>124</sup> The word “أَنِيبُ” means I return time and again or again and again as *penitent*, refer to تاج العروس.

<sup>125</sup> The word “إِسْتَغْفِرُوا” = “اطْلُبُوا الْغُفْرَانَ” = “[you] seek forgiveness.” In English there is no seemly way to say: “إِسْتَغْفِرُوا” *per se*. So I settled for saying: “[you] seek forgiveness.”

<sup>126</sup> The word “رَهْطٌ” means: (1) number of people between three and nine or ten; (2) clan; (3) tribe. In this case and Allah knows best, *Shuaib's* people were telling him: if it were not for his clan/tribe who are like us in faith, we would have stoned you, as you are not among us of a great status.

<sup>127</sup> The word “رَجَمَ” has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

<sup>128</sup> The word “رَهْطٌ” has several meanings among them and relevant here is “clan, three or less than nine.”

<sup>129</sup> The word “إِتَّخَذَ” from “الِاتِّخَاذِ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذِ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making/ presuming some thing of what was taken. Thus, it is not just the mere taking.

<sup>130</sup> The word “وَرَاءَ” means: (1) “الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يُقَدَّرُ عَلَيْهِ، مَثَلًا: وَيَذْرُونَ وَرَاءَهُمُ الْآخِرَةَ.” (2) “بَعْدَ الْخَلْفِ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْإِكْمَةِ.” (3) “وَلَدُ الْوَلَدِ.” So, here (2) seems to apply.

<sup>131</sup> The word “ظَهْرِيَا” means trivial or of little significance, value or measure, thus relegating Him to the back. Thus, Prophet *Shuaib* was reproaching and reprimanding his people for taking and making Allah “ظَهْرِيَا.”

96. And <i>laqad</i> (verily, already and affirmatively) We sent Mosaa (Moses) by Our <i>Aya'te</i> <sup>w</sup> (miracles/signs/proofs) and an authority <sup>x</sup> manifest <sup>x</sup> .	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾
97. To Pharaoh and his chiefs, then <i>ettaba'ao</i> (closely-followed they <sup>z</sup> ) Pharaoh's command and not Pharaoh's command surely <i>rasheeden</i> (mature-discerner/rational guider to the right).	إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾
98. [He] precedes his people The <i>Qeyamatey's</i> <sup>w</sup> (Judgment's) Day <sup>x</sup> so brought them [he] (to) The Fire <sup>w</sup> ; and wretched the <i>werdo</i> <sup>132</sup> (incomers), the <i>manroodo</i> (place they were led to).	يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ وَيَتَسَاءَلُونَ الْمُرُودَ ﴿٩٨﴾
99. And (had been) followed they <sup>z</sup> in this-she <sup>y</sup> (by) a curse <sup>w</sup> and The <i>Qeyamatey's</i> <sup>w</sup> (Judgment's) Day <sup>x</sup> wretched the subvention the <i>marfoodo</i> (that which had been subventioned).	وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَمَةِ يَتَسَاءَلُونَ الْمَرْفُودَ ﴿٩٩﴾
100. <i>Tha'leka</i> (afar-that-it/) <sup>x</sup> (is) of an'ba'e <sup>x133</sup> (significant-and-availing-news) <sup>x</sup> of the villages <sup>w</sup> [We] narrate it <sup>x134</sup> on you <sup>g</sup> of it <sup>w</sup> a stander <sup>135</sup> and (of it <sup>w</sup> ) <i>hasseedon</i> (that which is: harvested/ruined by time).	ذَلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقِصُهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾
101. And not <i>dha'lamana</i> <sup>136</sup> (We wronged) them [and,] but <i>dhalamo</i> <sup>137</sup> (they <sup>z</sup> wronged to) their selves <sup>w</sup> ; then not enriched-she/sufficed-she <sup>y138</sup> a'n (off) them their deities, which <sup>u</sup> they <sup>z</sup> invoke of lesser than Allah of a thing, <i>lamma</i> (when/whence) came your <sup>t</sup> Lord's command; and not augmented them other than <i>tat'beebe</i> (bane/-discomfiture).	وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتَابَعٍ ﴿١٠١﴾
102. And like <i>tha'leka</i> (afar-that-it/that) <sup>x</sup> your <sup>t</sup> Lord's take <i>edha</i> (when/then) [He] took the villages <sup>w</sup> while it <sup>w</sup> (was) <i>dha'lematon</i> <sup>w</sup> (injustice-doer-she <sup>y</sup> ); verily His take (is) painful, severe.	وَكَذَلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾
103. Verily in <i>tha'leka</i> (afar-that-it/that) <sup>x</sup> (is) an <i>Aya'tan</i> (miracle/sign/proof) for whom <sup>p</sup> [he] feared/knew <sup>139</sup> the Hereafter's torment; <i>tha'leka</i> (is) a day <i>majmo'on</i> (had been gathered from here and there) for it <sup>x</sup> the mankind, and <i>tha'leka</i> (is) a day <sup>x</sup> <i>mashhoodon</i> <sup>140</sup> (day being witnessed by the multitudes).	إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾

<sup>132</sup> The word *werdo*="ورْد" has many meanings: (1) gait (going) towards a water source, (2) incoming group of people, (3) a portion of water once taken from a water source, (4) a flock of incoming birds, (5) an attack of fever, (6) a given portion of Qur'an recitation or supplications.

<sup>133</sup> See the *Lexicon* attached to this Translation for "naba'a."

<sup>134</sup> The "هـ" in "نقصه" refers to the "matter" or the "news" stated in the immediately aforementioned *Ayah*.

<sup>135</sup> That is still standing for viewing by any one choosing to see it, i.e. existing in a particular state.

<sup>136</sup> See the *Lexicon* attached to this Translation for "ظالم"="فاعل الظلم"="injustice-doer" and "ظلم"="wronger."

<sup>137</sup> Ibid.

<sup>138</sup> The word "أغنى" in "أغنت" has double meanings: (1) enriched, (2) sufficed. But "enriched" includes sufficed and not vice versa. As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task. Hence "enriched" is superior.

<sup>139</sup> The word "خاف" carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See اللسان.

<sup>140</sup> The word "mashhood"="مشهود" is an objective noun for which there is no English equivalent.

104. And not [We] delay it <sup>x141</sup> except for <i>ajalen</i> <sup>142</sup> (term-limit) <i>ma'adooden</i> (that which is countable).	وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٤﴾
105. Day <i>ya'atee</i> <sup>x</sup> (betides/ eventuates) <sup>x</sup> not speaks a self <sup>w</sup> except by His leave, then of them a misfortunate <sup>143</sup> and a fortunate.	يَوْمَ يَأْتُ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۖ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾
106. So as-to whom <sup>r</sup> <i>shoqo</i> <sup>144</sup> (had received misfortune) they <sup>z</sup> surely(are)in The Fire <sup>w</sup> for them in it <sup>w</sup> a <i>zafeeron</i> (hard inhaling) and a <i>sha'beeqon</i> (hard exhaling).	فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهِيْقٌ ﴿١٠٦﴾
107. Immortals they <sup>z</sup> (are) in it <sup>w</sup> when <sup>o</sup> / whatever <sup>145</sup> bided-she <sup>y</sup> (constantly unchanging) the Heavens <sup>w</sup> and the Earth <sup>w</sup> except whatever <sup>146</sup> willed your <sup>t</sup> Lord; verily your <sup>t</sup> Lord (is) <i>Fa'aalon</i> <sup>147</sup> (stalwart Doer) for what [He] wants.	خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾
108. And as to whom <sup>r</sup> (had been) fortunated they <sup>z</sup> then in the Paradise <sup>w</sup> immortals they <sup>z</sup> (are) in it <sup>w</sup> when <sup>o</sup> / whatever bided-she <sup>y</sup> the Heavens <sup>w</sup> and the Earth <sup>w</sup> except whatever willed your <sup>t</sup> Lord, a giving other than <i>majdhoodben</i> (that which had been severed/ fragmented).	وَأَمَّا الَّذِينَ سَعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَّجْدُودٍ ﴿١٠٨﴾
109. So let-not <i>tako</i> <sup>148</sup> (be [you <sup>s</sup> ] in a dubitancy <sup>149</sup> of what worship these; not worship they <sup>z</sup> except just-as worship their fathers of before; and verily We (are) surely fulfillers <sup>150</sup> (for) them their lot other than <i>mangoossen</i> <sup>151</sup> (that which is abated/ diminished).	فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْْبُدُ آبَاؤُهُمْ مِن قَبْلُ ۚ وَإِنَّا لَمُوفُونَ ۚ نَصِيحُهُمْ غَيْرُ مَنْقُوصٍ ﴿١٠٩﴾
110. And <i>laqad</i> (verily, already and affirmatively) <i>aa'tayna</i> (We accorded/ gave) <i>Mosa</i> (Moses) the book <sup>x</sup> then (had been) differed in it; <sup>x</sup> and <i>lawla</i> (had it not been for) a word <sup>w</sup> preceded <sup>w</sup> from your <sup>t</sup> Lord, surely (would have been) judged/ finished <sup>152</sup> among them; and verily they, surely (are) in a doubt of it <sup>x</sup> /him <sup>153</sup> suspect. <sup>154</sup>	وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾

<sup>141</sup> The pronoun “هـ” in “تؤخره” refers to the “day” in the preceding *Ayah*, and “day” is masculine in Arabic, so its reference is rendered in the masculine by the superscript<sup>x</sup> over the it<sup>x</sup>.

<sup>142</sup> The word “الأجل” means term-limit, see اللسان.

<sup>143</sup> The word “شقياً” is a noun and an adjective for which there is no English equivalent, the adjective word “misfortunate” making it “misfortunate”=“شقياً”. And by similar analogy for the word “سعيد”=“fortunate.”

<sup>144</sup> Here again, in English there is no way to directly say “شَقُوا” per se; as there is no verb for misfortune or its synonyms or words that carry its meaning. So we resort to indirect ways to convey the idea, hence: “received misfortune” which is a noun prefixed by a verb rendering the action of this noun.

<sup>145</sup> See the *Lexicon* attached to this Translation regarding whatever.

<sup>146</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which. See لـ احمد الحلب and إعراب القرآن، لمحمود صافي.

<sup>147</sup> The word “فَعَّالٌ” is in the intensive form, so to intensify “doer,” the word “stalwart” is used.

<sup>148</sup> *Tako*=*ta'kon*, shortened for resoluteness and assertiveness.

<sup>149</sup> The word “مرية” strictly linguistically speaking, is “الشك و الجدل”. See التاج و الهادي، و التاج. Although some scholars, say it is “التردد في الشيء” which is the result of the “مرية” and not the “مرية” itself.

<sup>150</sup> For the word “وفى” in “لموفوهم” see footnote 2430 below for explanation.

<sup>151</sup> The word “mangoos”=“منقوص” is an objective, singular, masculine noun, meaning that which is not abated.

<sup>152</sup> That is immediately hastened for them their dues by way of reward or punishment, each accordingly.

<sup>153</sup> The pronoun “هـ” in “منه” could refer to the book of Moses or to Moses himself. See لـ احمد الحلب.

<sup>154</sup> The word “مريب” here is “تعت” = “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي. However, the word “suspect” could fit for a noun or an adjective.

111. And verily each <i>lamma</i> (except) <sup>155</sup> assuredly <sup>156</sup> fulfills <sup>157</sup> (for) them your <sup>t</sup> Lord their works; verily He (is) by what they <sup>z</sup> work Proficient.	وَإِنْ كَلَّا لَمَا لِيَؤْفِقِيَهُمْ رَبُّكَ أَعْمَلَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾
112. So <i>istaqim</i> (let- <i>seek straightening</i> ) [you <sup>s</sup> ] just-as (had been) commanded you <sup>s</sup> and who <sup>p</sup> [he] repented with you; <sup>s</sup> and let-not tyrannize you <sup>z</sup> verily He (is) by what you <sup>z</sup> work <i>Basseeron</i> ( <i>keenly: Seer/ Omniscient</i> )).	فَأَسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾
113. And let-not <i>tarkano</i> <sup>158</sup> (you <sup>z</sup> : <i>incline/ trust and have self satisfaction</i> ) to whom <sup>r</sup> <i>dhalamo</i> <sup>159</sup> (they <sup>z</sup> <i>wronged</i> ); then (shall) touch/betides you <sup>b</sup> The Fire; <sup>w</sup> and not for you <sup>b</sup> of lesser than Allah of <i>aw'leyaa</i> <sup>160</sup> ( <i>guardians/ allies</i> ); after-wards not (to be) succored you <sup>z</sup> .	وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾
114. And <i>aqem</i> <sup>161</sup> (let-/you <sup>s</sup> ] up-to-fulfill the prescribed obligations of) the Prayer, <sup>w</sup> both ends (of) the <i>naba're</i> ( <i>between sunrise and sunset</i> ) and <i>zulafan</i> <sup>162</sup> ( <i>early-portions</i> ) of the night; verily the <i>hasana'te</i> <sup>w</sup> ( <i>meritorious-deeds</i> ) <sup>w</sup> undo they <sup>y</sup> the <i>sayye-a'te</i> <sup>w</sup> ( <i>demeritorious-deeds</i> ) <sup>w</sup> ; <i>tha'leka</i> ( <i>afar-that-it/ that</i> ) <sup>x</sup> (is) aremembrance <sup>w163</sup> for the rememberers. <sup>x</sup>	وَأَقِمِ الصَّلَاةَ طَرَفَى الْبَهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١١٤﴾
115. And <i>issber</i> (let-hold on patiently [you <sup>s</sup> ]) so verily Allah wastes not remuneration (of) the benefactors.	وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾
116. So <i>lawla</i> ( <i>why have not</i> ) [was] of the generations of before you <sup>z</sup> remnants' possessors, they <sup>z</sup> restrain a'n ( <i>regarding</i> ) the corruption in the Earth <sup>w</sup> except a few of whom <sup>p</sup> We delivered of them; and <i>ettaba'a</i> ([he] <i>closely-followed</i> ) who <sup>r</sup> <i>dhalamo</i> <sup>164</sup> (they <sup>z</sup> <i>wronged</i> ) what (had been) luxuriated they <sup>z</sup> in it <sup>x</sup> and they <sup>z</sup> were criminals.	فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾
117. And not[was] your <sup>t</sup> Lord to perish the villages <sup>w</sup> by an injustice while its <sup>w</sup> folks (are) menders/reformers.	وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ﴿١١٧﴾
118. And had willed your <sup>t</sup> Lord, surely He (could have) made the mankind an <i>Ummatan</i> <sup>w</sup> ( <i>nation/ community</i> ) <sup>w</sup> one <sup>w165</sup> and (would) not cease they <sup>z</sup> <i>mukhtalefeena</i> <sup>166</sup> ( <i>they who are different/ differing</i> ).	وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾

<sup>155</sup> The particle "إن" = "ناسخة" = annuler/negator, see إعراب القرآن، لمحمود صافي. The particle "لما" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: "but." See القرطبي ومغني اللبيب.

<sup>156</sup> The "ل" in "ليؤفقيهم" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly."

<sup>157</sup> The word "يوفي" in "ليؤفقيهم" from "الوفاء" = "التمام", meaning *gathering the last component of any obligation to make it a whole*. Thus, "يوفي" means *endeavor and gather the last part of an obligation to fulfill it*.

<sup>158</sup> The word "تركنوا" in "تركنوا" *simultaneously* imparts many ideas, *inclined, trusted, and be satisfied towards some one*, and hence relied on such a one or group.

<sup>159</sup> See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

<sup>160</sup> The word "أولياء" could also mean, among them: *protector, friend*.

<sup>161</sup> That is you<sup>s</sup> up/sustain/maintain all the rituals necessary.

<sup>162</sup> The word "زلفا" is plural of "زلفة", meaning "الطائفة من أول الليل" = "early portions of the night." See اللسان. Other scholars said "زلفة" means part of the night near the daylight.

<sup>163</sup> The word "ذكرى" is "remembrance" based on this great *Ayah*, "And if the Satan (causes) you to assuredly forget then sit not, after remembrance" (56: 68).

<sup>164</sup> See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

<sup>165</sup> The word "واحدة" is an *epithet* (نعت) for *ummah*, which is a feminine in Arabic, hence a "she-one."

<sup>166</sup> The word "مختلفين" = "mukhtalefeen," is plural, masculine, subjective noun, meaning: *they who are different*.

119. Except whom<sup>p</sup> your<sup>t</sup> Lord *ra'hema*<sup>167</sup> ([He] *mercy-gave*) and for *tha'leka* (*afar-that-it/that*)<sup>x</sup> [He] created them;and concluded-she<sup>y</sup> your<sup>t</sup> Lord's word<sup>w</sup> surely [I] assuredly<sup>168</sup> fill Hell<sup>w</sup> of the Jinn and the mankind wholes.

إِلَّا مَنْ رَحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ  
وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ  
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

120. And each [We] narrate on you<sup>g</sup> of the messengers' *an'ba'e*<sup>169</sup> (*significant-and-availing-news*)<sup>x</sup> what [We] firm by it<sup>x</sup> your<sup>t</sup> *foaa'da* (*heart/ mind*)); and came (*to*) you<sup>g</sup> in this<sup>w</sup> the right<sup>x</sup> and an exhortation<sup>w170</sup> and a reminiscence<sup>w</sup>/remembrance<sup>w</sup> for the believers.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ  
مَا ثَبَّتُ بِهِ ۖ فَوَادَكَ ۚ وَجَاءَكَ فِي  
هَٰذِهِ الْحَقُّ ۖ وَمَوْعِظَةٌ وَذِكْرٌ  
لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And let-say [you<sup>s</sup>] for whom<sup>r</sup> not believe they: <sup>z</sup> let-work you<sup>z</sup> on your<sup>n</sup> status verily we (*are*) workers.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ  
مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾

122. And let-wait you<sup>z</sup> verily we are *muntadheroona* (*waiting our selves*).

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

123. And for Allah (*is the*) invisible (*of*) the Heavens<sup>w</sup> and the Earth<sup>w</sup> and to Him (*to be*) returned the matter<sup>x</sup> all (*of*) it;<sup>x</sup> so let-worship Him [you<sup>s</sup>] and let-trust on Him [you<sup>s</sup>]; and not your<sup>t</sup> Lord (*is*) surely neglector *amma* (*regarding*) what you<sup>z</sup> work.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ  
يُرْجَعُ الْأَمْرُ كُلُّهُ ۖ فَاعْبُدْهُ وَتَوَكَّلْ  
عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا  
تَعْمَلُونَ ﴿١٢٣﴾

<sup>167</sup> The word "رحمة" = "mercy" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "mercy-gave," thus introducing the idea of "mercy-given" which the Arabic text does *not* really say *per se*. The Arabic says, as if to say: *Your<sup>t</sup> had Lord mercied,* which cannot be said in correct English, as there is no such word as "mercied."

<sup>168</sup> The "ل" in "لأملأن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly."

<sup>169</sup> See the *Lexicon* attached to this *Translation* for "naba'a."

<sup>2410</sup> The word "موعظة" rooted in "وعظ" = "exhorted" or "admonished," could mean: *exhortation* or *admonition*. +